1: Holmberg--32 [3] (1941-42) 1950 Siriono
116, 262, 784, 825

"With the exception of snakes and insects, almost everything edible in the environment contributes to the food supply. The reason for not eating snake meat, however, does not rest on magical or religious grounds; the Siriono believe, since a snake is able to kill by poison, that anyone who eats snake meat is also apt to be poisoned. This taboo applies not only to all poisonous snakes, such as the bushmaster and the rattler, but is generalized to include even nonpoisonous anacondas, which often reach a length of 20 feet and could contribute considerable meat to the food supply."

1: Holmberg--33 [3] (1941-42) 1950 Siriono
116, 784, 224, 825, 183

"Theoretically, a man is not supposed to eat the flesh of an animal which he kills himself. If a hunter violates this taboo, it is believed that the animal which he has eaten will not return to be hunted by him again. Continued breaches of this taboo are consequently supposed to be followed automatically by the sanction of ill-luck in hunting. This rule may formerly have been an effective mechanism by means of which to force reciprocity in the matter of game distribution, but if so, it has certainly lost its function today, for the disparity between the rule and its practice is very great indeed. Few hunters pay any attention to the rule at all, and when they do it is only with respect to larger animals, such as the tapir and the harpy eagle, that are rarely bagged anyway. In the case of smaller animals, such as coati and monkeys, I never saw hunters show any reluctance to eating those that they had killed themselves. Embúta, one of my older informants, told me that when he was a boy he never used to eat any of the game that he killed, but that nowadays the custom had changed and that it was no longer possible to expect meat from someone else who hunted it. It thus seems that through a gradual process of change hunters have discovered that eating their own game does not necessarily result in poorer luck in hunting but, rather, in greater satisfaction to the hunger drive. The reinforcing experience of eating one's own game has thus caused a partial breakdown in an old tribal custom."

1: Holmberg--33 [4] (1941-42) 1950 Siriono
116, 262, 784, 888

"The few food taboos that do prevail among the Siriono have almost exclusive reference to the animal world. Agricultural products and wild foods collected from the forest are never taboo; they can be eaten on all occasions, by all age groups, and by both sexes. Free of all food taboos, including certain kinds of meat which are forbidden to others, are the aged, that is, those who have passed child-bearing age or possess grown children. Since the Siriono do not practice fasting of any kind, even ceremonially, the aged can thus eat anything at any time."

1: Holmberg--72 (1941-42) 1950 Siriono
262, 784

"I asked him what he could eat and what he could not eat at this time, [MPK: during couvade] and he gave me the following list of foods, which he said applied to the women as well:

Foods not taboo	Taboo foods
Peccary.	Coati.
Tapir.	Anteater.
Duck.	Harpy eagle.
Turtle.	Howler monkey.
Cormorant.	Guan.
Spider monkey.	Toucan.
Capuchin monkey.	Paca.
Deer.	Parrot.
Macaw.	Jaguar.
Fish.	Porcupine.
Curassow.	Papaya.
Squirrel.	
Agouti.	
Alligator.	
All vegetable foods.	
All fruits except papaya."	

1: Holmberg--80
116, 784, 881, 834

(1941-42) 1950

Siriono

"There are no puberty ceremonies for boys. Girls, however, are required to undergo certain rites before they are eligible for intercourse or marriage. Sexual intercourse with a girl who has not undergone these rites is strictly taboo and is believed to be followed automatically by a supernatural sanction of sickness and death."

"Unfortunately I never had an opportunity to witness the puberty ceremonies for girls, but after I had been wandering with the band of Ačíba-eóko in September and October, 1941, I was told upon returning to Tibaera that a number of young girls from the band of Eantándu were then in the forest undergoing these rites. I asked Eantándu to take me to where the ceremonies were being held, but he showed a great reluctance to do so, or even to suggest someone who might accompany me. He said that the rites were taboo and, besides, that he did not know where they were being held. I finally persuaded him, however, to suggest another Indian who agreed to accompany me. We set out in quest of the ceremonial party, but after walking about half a day, we met the participants returning.

From what information I could gather from informants—members of the party and the girls themselves—it seems that all young girls are subjected to these rites shortly before they are married. Menstruation is not a prerequisite for undergoing the ceremonies. Just what the prerequisites are I was never able to determine, beyond the fact that the girls must be of about puberty age. The ceremonies do not take place at any particular times or places. They are held whenever there are a few girls whose parents decide that they are of about the right age to be married.

The ceremonies are held near a water hole or stream about a day's journey from the house. Before proceeding to this site, the girls' heads are completely shaved with a bamboo knife. They are accompanied into the forest by their parents, and usually by a

few old men and women who are members of the extended family. Some hunters may go along to supply the party with game. Upon arriving at the water hole or stream, the men construct a raised platform of poles on which the girls are required to sit during the ceremonies, which last for about 2 or 3 days. During this time they are subjected to repeated baths to purify them for intercourse and marriage. They are also told what foods they can and cannot eat during the period following the rites and before marriage. Adult members of the party sing and dance a great deal during the ceremonies. After about 2 or 3 days of such activity, the party returns to the house."